
THE
New *British* INQUISITION:

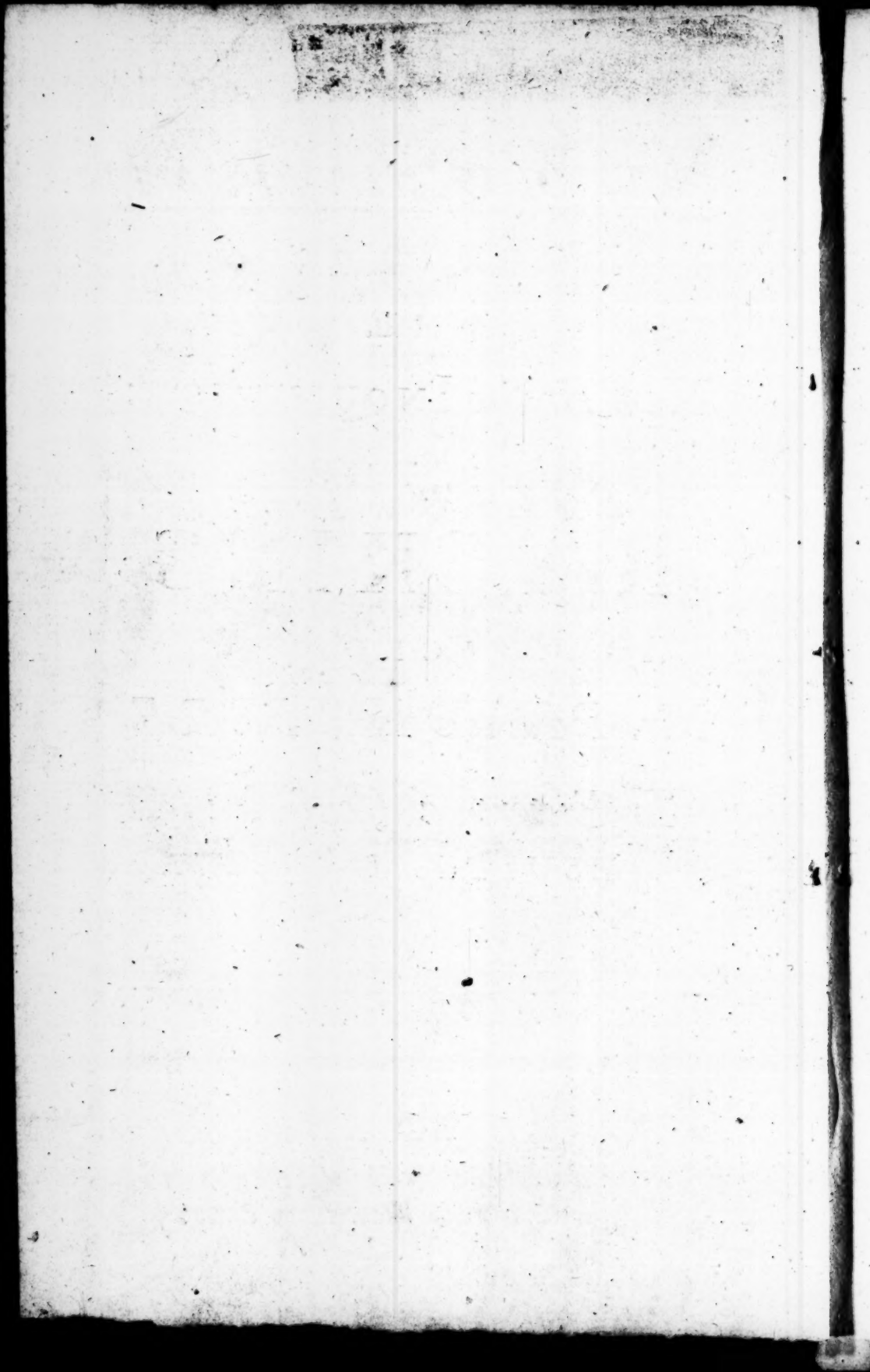
OR, THE

RACKING

OF

Mr. *PILLONNIERE*,

To Extort a Confession of
JESUITISM from him.



T H E
New British Inquisition:
O R, T H E
R A C K I N G
O F
Mr. *PILLONNIERE,*
To Extort a Confession of
JESUITISM from him.

W H E R E I N

His Communicating with all the Orthodox Branches of the Reformation
is justified.

By a Layman of Conscience and Common Sense.

L O N D O N

Printed: And Sold by *J. Roberts* in *Warwick-lane.* 1718. (Price Six Pence)

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To the N E W
I N Q U I S I O T R S.

Gentlemen,

I Am sorry to find you so very fond of all Antiquity, that you will needs restore that Character which the old *Romans* gave our Ancestors, *That they were cruel to Strangers*; by treating a Modern one, Mr. *Pillonniere*, with such excessive Severity, after he has given very sufficient Evidences, as I think, of his sincere Conversion from the *Popish* to the *Protestant* Religion.

Though I am an utter Stranger to you all, and have neither Party nor personal Quarrel with any of you; yet several Reasons have induced me to bespeak, in this publick manner, a more favourable Treatment of Mr. *Pillonniere*.

I. Your endless Suggestions of the Insincerity of his Conversion, after he has lived many Years in the open Profession of the Reform'd Religion, and been incessantly writing and speaking against the Errors of the Church of *Rome*, will furnish the
Popish

Popish Clergy with a plausible Argument to dissuade any of their Communion from ever turning Protestants. For to what Purpose (may they say) should you embrace their Communion, when you see by this Example, that all you can do for a good Number of Years, will never convince them that you are a sincere, conscientious Person? They will always suspect you to be serving the Interests of your old Friends, and for that Reason shun you, and thrust you from them.

II. I was always an Enemy to that way which I find in almost every Page of your Writings, of giving a perverse Turn to a Man's Words, quite contrary to what he protests he means by them. This is too much like the *Spanish* Inquisition, to rack a Man till you make him say what you please, though the Thought of it never enter'd into his Heart before. By such a Management as this, 'tis possible to render every Man's Writings equivocal and ambiguous.

III. I ever thought it most unphilosophical and absurd, to advance Suspicion against valid Testimony; which is to set Opinion above Certainty, and Conjecture above the Demonstration of Facts. Now this is certain, that Mr. *Pillonniere*, once of the *Jesuits* Society, is come from amongst

mongst them; that he has never been known since, to hold any friendly Correspondence with them; but on the contrary has all along communicated with some Protestant Church, and has for some time lived in the Family of one of our own Bishops, who has signalized his Zeal and Vigilance against Popery, as much as any Man living. Notwithstanding all this, you will needs, by the help of fine rhetorical Colours, paint him to the World as a *Papist* in Masquerade.

First of all you say, he hath never made any publick, formal *Renunciation* of his former Errors, in the Face of any Protestant Congregation. To this my Lord Bishop of *Bangor* answers, *That a publick Recantation a thousand times repeated, is no Satisfaction to the World of the Sincerity of any one suspected of dealing in mental Reservations (of which you will needs suspect Mr. Pillonniere) but that the Tenour of his Life, and such Matters of Fact as he has produced, are the only substantial Proofs.* For my Part, I cannot help preferring this sort of Evidence much before that which you so importunately demand. The Reasons my Lord gives for it, leave no Room for the least Ambiguity or Fallacy. But Mr. *Pillonniere* farther answers for himself
That

That the Church of England doth not, by any publick Authority, require any such thing as a Formal Recantation from Persons newly converted. This you do in effect allow, by owning there is no such *Form* at this time extant, but that *one has lain for some Years before the Convocation*; which is a Sign they do not think it so very needful as you would insinuate; otherwise they have not wanted Opportunities (so many, that we have wonder'd how they have imploy'd themselves) to compleat it.

But Custom and Practice is clearly on Mr. *Pillonniere's* Side: Nothing being more common than for any sort of Dissenter among us, to leave his former way of Worship, and joyn in constant Communion with the Church of *England*, without any publick Notification of such Change, excepting only the Case of Unbaptiz'd Persons. And I never understood but that the Minister of any Parish gladly receiv'd such Profelytes to full Communion without more ado; though the *Canons* you mention are as strong against them as against Mr. *Pillonniere*. You know very well (though you would seem not to know it) that the Canonical Excommunications and Censures you mention, are taken off by vertue of the *Act of Toleration*; which *Act* being made
by

by the Consent of the *Lords Spiritual* as well as others, that is, by the most governing and knowing Part of the Clergy, 'tis a plain Argument to me, that they thought such Censures too harsh, and that the Abatement of them would be for the Service of the Church, and the Encouragement of new Converts.

For my part, I cannot help looking upon it as one Piece of *Romish* Tyranny at this Day (I am sure it was esteem'd such by our first *Reformers*) that one cannot be admitted to what they please to call Catholick Communion, without so much damning and abjuring and abhorring almost every thing that he held before (certainly every thing that distinguishes them from the other Side) and surrendering entirely to all their Articles, Canons and Constitutions by a solemn, publick Vow, while the poor *Proselyte's* Judgment can by no means digest many of them. These are severe Pangs of a new Birth; more than the Nature and Reason of the Thing requires.

For certainly a Man may see such Errors in a Church, as may induce him to separate from its Communion, though he cannot find any other Church so rightly constituted as he could wish, so as to swallow by Wholesale all its *Anathema's* of Dissentient

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Churches,

Churches, and resign himself with one Breath to all its Doctrines and Determinations. The Learned Dr. *Hickes*, in his Epistolary Conference with a *Papist*, has declared, *That he holds the Errors of the Church of Rome to be so dangerous, as would oblige him to separate from them, even though he could find no other Society of Christians, with whom he could join in Publick Worship.* Now if this be so (and who will question the Piety and Learning of him that said it ?) then a Man may depart from the Errors of the Church of *Rome* with a very sincere Conscience, though he makes no publick Profession of it in a *Protestant* Congregation.

But Mr. *Pillonniere* has made a publick Renunciation, not indeed at *Geneva*, or *Amsterdam*, or the *Savoy*, but much more openly in his printed *Vindication* exposed to the View of all the World. He has solemnly and heartily detested all the Errors of the Church of *Rome*, and such in particular as stand condemn'd by the Church of *England*. Are you now satisfied ? No, you offer him the Rack again ; and as if he had quibbled and equivocated in the Word *Errors*, you call for farther Explanation. Though for Argument's sake, you say, you will suppose him to have fully renounc'd *Popery*.

But

But you would fain insinuate, as if with his renouncing of *Popery*, he had renounced Christianity too. Why so? Because *he has not assured us to what Communion of Christians he belongs*. No? Pray look into his *Vindication*, where he assures you (and you don't pretend to disprove him) that he has communicated with the *Arminian Church in Holland*, with the *Calvinistical Church in the Savoy*, and since that with the Church of *England* very frequently. Oh, but *none of them is purified enough to please him*. He can communicate with them all, good, charitable Christian, but approve of none.

This is very astonishing, and what I never expected to hear from such able Champions of the *Reformation* as you set up for. You are denying an Article of the Creed, *the Holy Catholick Church*, which our first Reformers never intended to forsake, but to vindicate and preserve. You run furiously upon a Man who is got out of the *Popish Fold*, because he will not appropriate himself to some of your Flocks, and instead of a Catholick Christian, become a Party-man in some particular Sect or Faction. *He can communicate with all, good, charitable Christian*. I hope to make it appear, that these Words (however ironically spo-

ken by you) contain a True and Orthodox Sense, *That every good and charitable Christian will freely communicate with every Branch of the Catholick Church.*

You need not bring us to the Rack to make us confess the Church of *England* to be such a Branch. We readily acknowledge it, by often communicating with it, as Mr. *Pillonniere* does. But when he denies the Church of *Rome* to be any Part of the Catholick Church, he never intended to own the Church of *England* for the Whole. You your selves do not pretend it is ; for you intimate plainly enough, that you had been satisfied, if Mr. *Pillonniere* had join'd himself to the *Lutheran* or *Calvinistical* Church ; whence we may fairly conclude you own them as sound Parts of the Catholick Church ; for I hope you would not wish any Man should pass from one corrupt Part to another. But doubtless you look upon them with the same View as I do ; viz. as Churches never condemn'd by our own Reformers, but foster'd and cherish'd among our selves ; and now for many Years fully allow'd for the Use of our own People, by the Consent and Approbation of our own Bishops ; who certainly are better Overseers of their Flocks, than to authorize Heretical Conventicles
among

among them, as they must be esteem'd, if they are not true Branches of the Catholick Church. But I suppose, after all that has been done by our supream and most sacred Powers in their Behalf, you will not contest this Point with me.

Notwithstanding these large Concessions, I know too well, that a very Uncatholick Practice has obtain'd amongst us, to shun Communion with each other in religious Worship, as if our Faith and Principles were entirely different. This I call Uncatholick, because the Church of Christ, however dispers'd in the World, was intended to be as one Family; so that every Christian Traveller or Exile, how remote soever from his native Country, was always at home in his religious Capacity, and freely went to worship God in the next publick Assembly of Christians. Thus the most distant Inhabitants of *Asia* and *Africa* in the primitive Times, when they travell'd to *Rome*, went to Church and communicated as freely and fully, as if they had been at home; and the same did the *Romans* when they travell'd into foreign Parts; having all the same Faith, they never scrupled some different Usages. Nay modern *Rome* has that Advantage still; that it has but one Church all the World over.

But

But (oh Shame to Protestants!) one of the Church of *England* cannot travel into *Holland, Germany, Switzerland*, or any Protestant Country, but he must live like an Infidel or an Atheist, because he cannot carry the Church of *England* along with him. He must go to their Churches no otherwise than as an indifferent Person, to see them out of Curiosity, not to communicate with them; not so much for want of the Language; for in that an ingenious Traveller may soon help himself, as out of Principle, because he is of a different Sect and Communion. Now what a Contradiction is this? how contrary to the Nature of the Catholick Church, and the Practice of the best Times, to abstain from their Communion, whom we call our *dear Brethren in Christ*, and allow them to be sound in the fundamental Principles of our common Religion?

This is a fine Handle to the *Romanists*, to change their Note of, *Where was your Church before Luther*, into *Where is your Catholick Church at this Day?* Is it in *England*, or in *Holland*, or in *Switzerland*, or in *Germany*? If it be but in some one of these Forms, why are not all the rest condemn'd by that one as Heretical? If it be in all, why does not every one communicate

municate with another? Such of us as have been taught to make Difference in some Forms and Modes of Worship, a Reason for separate Communion, answer all this with calling it a *Latitudinarian* Principle; and you in particular call Mr. *Pillonniere* a *Christian at large*, for espousing it. But such *Latitudinarians* were all the primitive Christians; and so far as Mr. *Pillonniere* aims at universal Communion, he certainly imitates them. He left not the narrow Principles of the *Romanists*, to shut himself up in any other Sect or Party, but proposes to be a Member of the whole Catholick Church. And as he comes without any Prepossession of *Lutheranism*, *Calvinism*, or Church of *England* Reformation, he, and such as he, are the fitter Men to unite them all, by communicating with them all alike, and by freely censuring and endeavouring to remove whatever may stand in the Way of such a desirable Coalition. And if he sincerely intends such a Work as this (and I see no Reason yet to question him) may he run and prosper; he cannot apply himself to a Service more agreeable to the Spirit of the Gospel, which every where inculcates Unity, Peace, and Love; or more conducing to the Happiness of the whole Christian World.

And

And this may help to account for some Passages in Mr. *Pillonniere's* Life and Writings, which you object against him. I have had no Opportunity to examine them farther than as you represent them : But I will not be so Sceptical as to question your Veracity : I will suppose the most material of them to be true : And I hope the severest of them will be found not only reconcilable, but very subservient to this Design of breaking down the Partition-Wall, which unhappily separates and divides the Catholick Church and Protestant Interest.

You know rugged, thorny Work requires hard Hands to manage it. *Luther* was thought bold even beyond good Manners in some of his Writings : And yet it is generally agreed that a *Genius* less daring and severe would not have done the Business he undertook. 'Tis the Saying of a keen Satyrist, *Vello tibi veteres avias* : The Prejudices of our Education take such deep Root in our Minds, that they cannot be pluck'd out without some severe and ungrateful Twitches. And we are apt to call the *Operator* hard Names while he is doing the unpleasing Office for us.

Your

Your representing Mr. *Pillonniere* as a *Socinian* and *Freethinker* in the bad Sense of the Word, is faint Colouring, bare Affirmation without Proof. Your chief Evidence is but a *Testis vacillans*; he tells you beforehand he will stand to nothing. Mr. *Pillonniere* has given this its proper Answer, by observing very pertinently, that the Great *Tillotson* and others have had the same odious Imputations cast upon them, for aiming at the like good Ends as he does.

But your main and often repeated Accusation is, *That he is an Enemy to the Thirty Nine Articles*. This you set off with some Aggravations, and seem astonish'd at it. But when I consider what Clashing and Heats there have been amongst our own most learned Writers about them; and how even those who have subscribed them, have not answer'd the End of their Subscriptions, by agreeing in one uniform Doctrine, but have deduced even contradictory Conclusions from them, I am in no Surprize at a Foreigner's Dissatisfaction about them. The *Articles* and *Canons* were drawn up as so many Fences and Boundaries of the National Church, and that for Civil as well as Ecclesiastical Reasons. Whenever a better End may be serv'd by making

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Alterations in them, they are of the Number of those Things which the Church hath Power to alter. If they are such stubborn Fences as will separate us for ever from other sound Parts of the *Reformation*, that we cannot mutually communicate in all sacred Offices; will any who wishes well to the whole State of Christ's Church, blame the Hand which opens them, and sets them so far aside as to make way for such a blessed Union? And if Mr. *Pillonniere* acts with this Design, as he professes he does, he acts very conformably to it, in preventing, as much as he can, the instilling of them into young Minds with such Notions of them as it they were unalterable.

We should be very careful not to lay greater Stress on mutable Things, than the Reasons for which those Things were ordain'd, require. Our Ancestors of this Nation, by overstraining Points of this Nature, have unhappily fallen into such Contradictions and Self-condemnations, as have very much abated that Reverence and Esteem which had otherwise been paid them. And though we their Children are bound, all we can, to cover their Nakedness; yet we cannot expect that Strangers will use them with the same Reverence.

Had

Had Mr. *Pillonniere* lived here in the Days of King *Charles II*, how many *Jesuits* would he have been call'd, for maintaining these Positions to be agreeable to Scripture and Reason, ' That *Passive Obedience* and *Non Resistance* are not in all ' Cases the indispensable Duty of Subjects ' to their Sovereign; That a Prince may ' do those things which will forfeit his ' Crown, and free his Subjects from their ' Oaths of Allegiance to him; That a Parliament composed of the Nobility, Clergy, and Commons, representing the Majesty and Power of the whole Kingdom, ' may chuse another into his Place, and ' entail the Crown upon his Family in ' Defeasance of the Hereditary Claim?' What Tragedies were rais'd, if a poor *Whigg* or *Dissenter*, foreseeing the evil Day, and impatient for the Deliverance of his Country, happen'd to blurt out any such Expedient for preserving it? *Foxes* and *Firebrands* was presently the Cry; the *Jesuit* was detected under the *Cloak*, in conjunction with the *Fanatick*. Our famous Divines had no Mercy on them, they fill'd every Page of their Sermons with *Anathemas* against them, and stigmatized their Positions as Treasonable, Heretical, Jesuitical, and what not? They consecra-

ted the contrary Doctrines as eternal Truths, and vow'd perpetual Adherence to them.

Could you imagine that such reverend Persons, so full of glorious Zeal and Loyalty, were capable of falling from this Grace? Perhaps not, if they had never been tempted. But when Time, the Mother of Truth, had in a few Years disenchanting them, and made it plain that these abominated Positions were the only Measures that could secure them in the Enjoyment of their Religion, Lives, and Liberties, the *Jesuitism* vanished, they blest them into the Church, and in the Practice of them sate under their Vines and Fig-trees in Peace.

These good Men had a little worse Luck than some Prophets in these later Days, who have lived to see their Predictions come to nothing. They did not only survive their Triumphs, and see their admired Writings reduced to waste Paper, but to something worse, to so many treasonable and worse than *Jesuitical* Pamphlets, by several Laws of our happy Establishment now in being. Nay, these individual Men have had no small Share in promoting such Laws, and gladly bound them upon their Souls with the most solemn Oaths,

Oaths, by which they have fairly given up their once beloved Doctrines as treasonable, and admitted the contrary to be the only orthodox Measures of Obedience and Loyalty. Now tho' this is the only Atone-ment they could make for their former Excesses, yet their overstraining mutable Points has reduced them to this Pinch, that they must either be able to reconcile Contradictions, or be content to sit down self-condemned.

There is another thing wherein our Fathers have erred, and for a long time perswaded themselves and us there was a *Jesuit* at the Bottom; I mean the inestimable Privilege and singular Blessing of this Age, *Liberty of Conscience*. Bishop *Stillingfleet*, in his *Unreasonableness of Separation*, pleading against it, places it to the Account of *Contentions* the Jesuit, that he advised it as a notable Shooing-horn to bring on Popery. And King *James II.* hastened his Abdication by putting it in practice, not only for his arbitrary way of introducing it, but because hereby he lost the Hearts of the *English* Clergy, who look'd on it as a *Jesuitical* Art to undermine their Church. And yet the *Jesuit* here prov'd but a Scar-Crow set up to fright us out of a great Advantage; the free Exercise of Religion
having

having been now for many Years indulged to all Parties (*Papists* only restrain'd) with the unanimous Consent of the Bishops, not excepting those who once writ against it, and with great Security to the Church of *England*, and Satisfaction to the People: And we are all so far disabused as to the threaten'd ill Effects of it, that the *Grande*s of our Church have espoused it as their great Favourite, and become its eloquent Advocates and Defenders, whenever any Hand offers Violence to it. And Mr. *Pillonniere* would be as much a Jesuit, should he speak against it now, as *Contzens* was formerly in speaking for it.

But there is a third Point wherein he must advance warily, because we have no Experience of it as yet, though it has been often labour'd; and I have betray'd my Suspicions before, that Mr. *Pillonniere* wilhes well to it. I confess I like him never the worse for it; but he will be doubly and trebly *bejesuited* by some Men if he declares too broadly for it: It is the uniting the whole Reformation into one Communion, commonly stiled *Comprehension*. I fancy you shake the Rod over his Head the more dreadfully, as suspecting the Thoughts of his Heart lye
this

this way. But, Beloved, you are not ignorant, that this has been the Care and Wish of almost all our Princes ever since the Reformation. I will not be pompous in a Multitude of Instances, lest you should contest the Pertinency of some of them: but that which I am coming to is certainly unexceptionable: It is the Proposal which King *Charles* the Second made to the most eminent of the Presbyterian Clergy, to come into the Establishment upon certain Terms. He condescended so far as to meet them privately, and propose it to them with his own Mouth; and order'd the Lord Keeper *Bridgeman* to confer frequently with them about Ways and Means to accomplish it. And though the Design was not then brought to a happy Issue, yet it gain'd this Credit, that it was heartily pursued by a Prince who had restored ejected Episcopacy to its full Splendor, and could not be suspected of acting any thing that might eclipse or impair it. And I assure my self that those who are now the most violent Opposers of a *Comprehension*, would, upon their Experience of the good Effects of it, shew themselves as rational Men, as they have done in the two former Cases, and engage most heartily

heartily in the Defence and Confirmation of it.

I have mention'd these things for two Reasons. One is, to caution the Zealots of any Party to learn by former Examples, not to be too furious Assertors of Matters confessedly temporary and indifferent, and which they may possibly live to see changed for the better; lest upon such Change they should, by their Compliance with it, confess that those whom they had accused as *Jesuits* and *In-cendiaries*, were indeed the Authors of great Blessings, which themselves had blindly obstructed by their absurd Adherence to false Maxims. The other is, to encourage those who are in pursuit of any laudable Design, that they be not frightened by the Roughness of the first Enterprize, so as to desist from it. You will find the Storm rise and beat against you from every Quarter; your Intentions misconstrued, your Words perverted; your Search of Truth calumniated, ridiculed, abominated; your most private Slips and Infirmities sifted out and set upon a publick Stage with huge Aggravations; any little passionate Expression, implying Disrespect towards a Superior, though utter'd without an ill Meaning, and under the
sacred

sacred Seal of Friendship, and what I believe every Man is in some measure guilty of, presently blazon'd in large Characters to be read by all the World, and to raise you all the Enemies that may be; your very Whispers, nay more, your Looks and Gestures, shall be proclaim'd on the House-Top, as seditious and factious: In short, a Coat painted with Devils shall be put upon you, to render you monstrous to all the Spectators. Such was the Fate of our first *Reformers*, and the same virulent Spirit still rages in the World. But the *Motto* of every brave Mind is this; *Tu ne cede malis, sed contra audentior ito*. You have the handling of old and dangerous Sores, and the Operation must be sharp; but if you happen to make a perfect Cure, you will, like successful Surgeons, be smiled upon and rewarded by those who now rave and grin at you.

But you, the *Inquisitors* of Mr. *Pillonniere's* Life and Writings, rack him for a Passage in the latter, which others will not read without the greatest Tenderness and Concern for him. 'Tis this, *Vindicated*. p. 44. ' Great was my Surprize, and ' Grief also, when I saw the ' *Protestant* ' Churches rent into so many Ecclesiastical ' *Factions*; Hating, Damning, Perle-

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'cuting,

'cutting, and upon many Occasions treating one another near as ill as all of them are treated by the *Papists*.' This you quote against him very invidiously. But is it not a most notorious as well as shameful Truth? and will not any one of common Humanity compassionate the Disappointment of a young Gentleman, who voluntarily quitted all the Endearments of his Father's House and native Country, in a Sense of the unchristian Spirit which reigns there; and imagining there was a kind of terrestrial *Paradise* and primitive State of Innocence amongst *Protestants*, found to his Confusion, that he had only changed his Air, but not mended his Company, and that the *Cherubims and flaming Sword* divided them not only from the World, but from themselves too? That a Spirit of Hypocrisy, Rancour, ill Nature, and Tyranny had possess'd the whole Reformed Body even to Distraction. That all Parties were under the Influence and Direction of Persons too visibly sway'd by Motives of secular Interest, and the *Honour they receive from Men*. That they not only write and speak against one another with a devouring Fierceness, but are often induced by the Motives just mention'd to contradict their own Principles,

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and that not in Matters of an indifferent Nature, but in such wherein Religion is most eminently concern'd. Could an un-experienc'd Profelyte observe this, and not be horribly scandalized? Was not here enough to make him stumble at the Threshold, and throw him into the utmost Perplexity whether he should go backwards or forwards, or indeed what to think of the whole Christian World? Would not any candid Persons who had a just Sense of these things, (and who that has Eyes and Ears must not be sensible of them?) rather have excused them to a bewilder'd Foreigner, and encouraged him to hope for more Satisfaction among us, than drag him to the Rack, and charge him with conceal'd *Jesuitism*, and all that is vile, only because he hath ingenuously discover'd such Sentiments of us, as the true State of things naturally suggests to him? You and I, to whom these things are grown familiar by Education and long Custom, and whose Interest perhaps it is, that they should stand as they are, cannot judge of them with the Freedom and Impartiality of an unprejudiced Foreigner. We have a Respect for great Names and Persons infus'd with our Milk, become their Devotees before we

can judge of their Writings, and ever after carry a strong Bias to them, as the Schools of old did to *Aristotle*, against plain Reason. Hence popular Errors have in all Ages had their bold Assertors, and bitter Invectives have been plentifully shot at him who durst first presume to call them in question. Hence Mr. *Pillonniere* is, in your Opinion, insufferably audacious for freely censuring Persons and Things amongst us, without first entrenching himself in some particular *Protestant Church*. For I can collect nothing less from your Writings, but that you would have been much more easie with him, had he listed himself in any of the contending Parties, to be wholly theirs, and to fight against all the rest. In any of them he might have found Authorities in abundance for treating his Antagonists with the sharpest Satyr and Invective. But he has purposely declined being made the Property of any Side; for which Reason you call him *Christian at large*, and say *he can communicate with all, but approves of none*. His Words and Practice, if I mistake him not, declare the quite contrary. He frankly owns Catholic Communion with all orthodox Protestants; (you your selves do not deny the *Lutheran* and *Calvinist Churches* to be such;)

such;) he only tells you he disowns whatever is in them tending to Separation and Persecution. He acknowledges the Authority of their Administrations, but he cannot bear the assuming Spirit of some Men, who are for engrossing it all to their own Party. This is what he says; and I wish you had dealt as ingenuously. For after all your Aspersions of him for dark and mysterious Designs, he may still come to School to you (as old as he is) to learn the Art of Writing in naked Affirmations, blind Hints, and Suppositions without any Ground. You talk much of his joyning with some Protestant Church, but you don't tell us what Protestants and what Churches you mean. He has fairly told you his. You have somewhere mention'd *Lutherans* and *Calvinists*, but you are not pleased to discover how far you allow their Ecclesiastical Administrations; which had been but charitable Advice to a Stranger, considering the long Disputes we have had about them. He has allow'd them by communicating with them, which I am confident is more than you ever did. Surely Men of your Christian Courage cannot be guilty of so much base Fear, as to suppress your enlightning Thoughts upon such a high Point, and suffer a poor Traveller to wander

der in the Dark. Yet your Writings have left us all in a most perplexing *Dilemma*. If the *Calvinistical* Church, for Instance, be Orthodox, why do you scourge Mr. *Pillonniere* so unmercifully for communicating with it? If it is not so, why do you summon his own and our Countrymen of that Communion, to revenge themselves upon him for censuring in part, what you condemn in the whole? I wish you had told us what you hold your selves, before you had run riot upon him so hardly for being indefinite in his Church. You triumph in your Conclusions, with very small Regard to the Premisses whence you draw them.

• Mr. *Pillonniere* (you say) took a strange
 • Method to make a Convert of his Sister,
 • when he suggested to her, that he had
 • met with but little Satisfaction from his
 • Change; that the same gross Abuses prevailed in the *Protestant* Churches, for
 • which he had left the *Popish*, viz. *Hypocrisy*, *Rancor*, *Tyranny*, and *Persecution*. But if all this be true, who can help it? And to deny it, is to outface the Light. Though your Argument runs upon a Supposition, that it is false. I have often consider'd whence it is, that the *Romanists*, who live in this free Nation, and have the same rational Faculties with our selves, should

should so universally persevere in their Errors, now they are set in so clear a Light. But the proper Answer always occurs: They balance Accounts with us; and for every Error we shew them in their Faith, they have Variety of Objections to our ruining the true Notion of Christ's Church, which should be One, by endless Animosities, Divisions, and Subdivisions. For my part, I consider it as a high Degree of Heroick Virtue in Mr. Pillonniere, that after the utmost Discouragements, he could *take his Eyes off the Persons and Parties of Men, and settle in the Belief and Love of the true Principles of Christianity*. Some who have pretended to be as much enlighten'd, and who were infinitely more courted and encouraged, have not been able, upon Tryal, to get over all our Stumbling-blocks. Witness *Mark Antony de Dominis*, and some others of your Acquaintance.

You are very angry with Mr. Pillonniere for a few Touches in his Writings upon our unlucky Party-Zeal and dividing Humour, and cry, *Tell it not in Gath*: As if these Things were Secrets to the *Romanists*, and he their first Intelligencer: But you may as well suppose them all to want Eyes and Ears; otherwise they cannot help knowing them a thousand other Ways. But

But you say, if Mr. *Pillonniere* should happen to perswade any *Romanist* to quit his Church, he has no other to recommend to him, holding the Terms of Communion in all *Protestant* Churches equally unlawful. But this is another false Supposition; as if Mr. *Pillonniere* had forsaken all Christian Communion in publick Worship. Any one that reads this single Passage, would think you mean so. And yet he tells you, (and you don't pretend to dispute it) that he has freely communicated with *Calvinists*, *Arminians*, and the Church of *England*, and approves of the moderate *Lutherans* in *Germany*. Which plainly shews that he makes a vast Difference between the Church of *Rome* and these. By his separating from the former, he declares he holds a Communion with her to be absolutely sinful: But by joyning with the latter, he has justified their Worship, and only dislikes some Persons and Principles among them, which foment Divisions, and hinder a friendly Coalition and true Catholick Communion. In this Disposition 'tis very unlikely indeed, that he should perswade any one under his Direction *jurare in verba*, to become the Property of any single Branch of the Reformation so far, as to abstain from all the rest equally with the Church of *Rome*. But to say,

say, *He has no Church to recommend*, is what his own Profession and Example do loudly contradict.

Through various Windings you come at last to your *North-west Passage*, ‘ and find ‘ Mr. *Pillonniere* still in his old Society, ‘ advancing such Principles amongst us, ‘ as seem indeed flatly against it, but do in ‘ Reality tend to the Service of it. ’ To give us a Cast of your Wit, you chuse an Argument to prove it, directly opposite to what was ever urged before. I always understood that the great Artifice of the *Jesuits* to ruin *Protestants*, was by dividing them; according to an unerring Maxim, *That any Kingdom, Church, or Society divided against it self, cannot long subsist*. Mr. *Pillonniere* is for compacting the whole Body of *Protestants* into one Fellowship and Communion; not so much by reconciling all their different Opinions, which has been attempted some Ages past without Effect; as by introducing a Spirit of mutual Forbearance, Condescension, and brotherly Love, which will not suffer such Differences to break the Peace, and obstruct universal Communion. This Endeavour you arraign, as tending to *Popery*. So that both Dividing and Uniting, shall, whenever you please to have it so, be *Jesuitical* Arts to ruin us.

E

You

You undertake for the Church of *England*, ' That she had never separated from
 ' that of *Rome*, if she could have continu-
 ' ed in it with Innocence and Safety'; but
 pray why might not your Charity have
 extended to the other Branches of the
 Reformation, that they acted as conscien-
 tiously as she did? You celebrate her mild
 Usage of those who are gone out from her;
 but were *Luther* and *Calvin* ever Sons of
 the Church *England*? You observe that
 they have frequently communicated with
 her; but does she return the Civility by
 being as free with them? Which, if I mi-
 stake not, is the very Point of Debate be-
 twixt you.

I know not whether the Bishop of *Ban-*
gor, in his Sermon of *the Nature of Christ's*
Kingdom, has touched upon one Distin-
 ction betwixt That and Secular Kingdoms,
 which I think may be properly hinted on
 this Occasion; viz. ' That whereas the
 ' Secular Privileges of any Place are re-
 ' strain'd to the respective Subjects and Na-
 ' tives of it, so that a Foreigner, without
 ' special Qualifications, may not partake
 ' of them: Every Christian is by his com-
 ' mon Christianity entituled to all the Be-
 ' nefits of Christ's Church in every Con-
 ' gregation all the World over. And not
 ' only

‘ only qualified, but bound by his Profession to communicate with them.’ In the primitive Church, as I take it, if a Christian did not voluntarily go and communicate with any particular Church, wherever his Affairs called him, it immediately laid him under the Imputation of a *Heretic*, or that he held them to be such whose Communion he declined.

Thus you have the Thoughts of a Stranger upon your Contests with Mr. *Pillonnere*. In managing of which you have shewn much Vivacity of Fancy and sprightly Invention; which is the chief Reason, I presume, for much of what you have writ. And in saying of this, I intend you no particular Reflection. For I know some in higher Stations who have exercised their Pens more to display their own Merits and fine Parts, and to win Renown by triumphing over their Antagonists, than to support a Cause, which was often of small Importance, and signified little on which Side it turn’d. I observe that, like dexterous Pleaders, you have made the utmost of your Evidence, and ransack’d the Memories of Men, Women, and Children for Weight to crush the Defendant. Who, as it often happens in our Courts, seem very willing to answer the End for which they are brought thither,

thither. And, if you'll pardon a Transition from the Courts to the Camp, you have turn'd the Enemy's Cannon upon him, and beaten him with his own Weapons, taking his Method (which I don't justify in him) of turning Words to quite another Meaning. An ingenious Piece of Exercise! But I don't find that you can, in good Earnest, charge him with holding any perfidious Correspondence with any of his old Fraternity; which is the great Thing I hearken'd after. So that, were I to be of his *Fury*, I might perhaps find him guilty, according to this Evidence, in some Particulars relating to the Government of the Tongue and Passions, but must entirely acquit him of the Charge of *Jesuitism*. And therefore I must put my self in his Case, and wish, that if it were my Fate to be cast into a strange Land, I might meet with as steady a Patron as the Bishop of *Bangor*, who would weigh my Sincerity against my Infirmitics, and being satisfied of the former, not give me up a Sacrifice to any Man's Resentments on account of the latter.

R I N I S.